

# THE MONTHLY REPOSITORY,

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## Entertaining Knowledge.

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### PASSAIC FALLS, N. J.

Few places of resort are possessed of so many delightful attractions as the romantic village of Paterson. The handiwork of nature has been exerted in her most picturesque models, and every variety of landscape is presented to the traveller. The falls of the Passaic river, though of no very great magnitude, are characterized by a wildness of scenery which imparts a more than ordinary interest to the view. The peculiar location of the stream, which pours down a perpendicular abyss, and is received into a natural basin below—the immense apertures in the basaltic columns which surround it, the serpentine mazes of the river above the fall, and the lake below covered with the angry foam, which sparkles with rainbow lustre as it falls—all conspire to lend an air of enchantment, which, at the same time, impresses the mind with wonder and with awe.

In the year 1827 a foot-bridge was thrown over the principal cataract, which, notwithstanding it detracts somewhat from the native simplicity of the spot, is not without its advantages.

The Passaic river, at Paterson, affords a water power which is second only to Niagara; and, of all the streams that have been diverted from their natural beds for manufacturing purposes, is decidedly the most powerful and valuable. The active hand of human ingenuity has seized upon the facilities which nature offered, and converted them to its own use.

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**MUSIC AS A BRANCH OF COMMON EDUCATION.**

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IN a former number of the *Annals*,\* we stated that Vocal Music was deemed an essential branch of common school education in Germany and Switzerland, and enjoined as such by the governments of those countries; and gave a specimen of the music employed for this purpose.

The immediate object to be accomplished, is to perfect one of our senses, to exercise an important set of organs, and, in short, to cultivate one of those faculties which our Creator has seen fit to give us. To neglect it, is to imply that it was unnecessary; that it is useless. It is to treat a noble gift in a manner which involves ingratitude to the Giver.

In this case also, as in others, the invariable law of Providence is, that the employment of our faculties is important to their preservation and perfection. Singing is of no small value, as a mere physical exercise of the vocal organs, which invigorates the lungs, and thus promotes the health of the whole frame. Dr. Rush observes, that it is a means of protection from the pulmonary diseases so common in our climate; and adduces as a fact, in confirmation of this opinion, that the Germans in the circle of his practice were seldom afflicted with consumption, and that he had never known but a single instance of spitting blood among them. He ascribes this to the strength which their lungs acquire, by exercising them in vocal music, which constitutes an essential branch of their education. He had even known singing employed with success as a means of arresting the progress of pulmonary complaints.

But the *ultimate objects* in cultivating vocal music, are those for which it was obvious this gift was bestowed. The first and the highest is, to unite with our fellow men, in expressing our gratitude and love to our Heavenly Father. In doing this we rouse and excite our own devotional feelings, and stir up each other to new life in the worship of God. For these purposes, God himself commanded the use of music, in the Israelitish

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\* See *Monthly Repository*, &c., for April, page 363.

church. Indeed, he has written this law on the hearts of men. Scarcely a temple or a service has existed in the world, except among the Mahometans, in which music did not occupy an important place. In this view the subject is of great importance. The defects in our church music are felt as well as admitted by all; and no thorough change can take place, but in acting on the rising generation.

But it has other important uses, which are not so generally appreciated. There are periods of exhaustion, and there must be hours of relaxation and repose in the life of all, from the prince to the peasant, when we need some innocent amusement to employ and interest, without wearying, and to exclude improper occupations: and this necessity is greater in proportion as the intellect is less cultivated. There are moments of physical debility or moral discouragement, when the mind is almost incapable of operating upon itself. At such seasons, music is of great utility. It is, perhaps, the only employment which leaves the intellect wholly in repose, and on this account, is peculiarly important to literary men. In fact, it forms the relaxation of considerable numbers of those on the continent of Europe.\*

The popular vocal music introduced of late years in Germany and Switzerland is peculiarly adapted to these objects. Without being trifling, it is cheering and animated. Without being directly religious, or even didactic, it presents ordinary subjects under an aspect fitted to excite the nobler feelings, to elevate the thoughts above the world, and kindle the feelings of devotion. It comprises songs on the various objects and phenomena of nature—the rising sun—the rolling thunder—the still evening—the rich harvest—and presents something applicable to every circumstance of

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\*A distinguished professor of the island of Sicily, on hearing the sad tale of the influence of study on our literary men, inquired what were their amusements. I was only able to answer—None. He expressed his astonishment, and added, "No wonder they die of study." He informed me that he spent a given portion of the day in practising instrumental and vocal music; and thought he could not live without the relief which they afforded his mind.

life. It thus associates common occurrences and objects with the most elevated feelings, and every view of nature calls forth the notes of pleasure, and the song of praise to its Author. Such exercises are undoubtedly often mechanical at first, but their repetition cultivates the feelings they describe. It leaves an impress of softness, and produces a tendency upward, which is useful to all, and it is of peculiar importance to those for whom it is generally deemed superfluous; I mean, whose minds are chiefly occupied with providing for the immediate necessities of life, and who are conversant with its ruder elements.

A passage of Vehrli's journal of his school at Hofwyl, presents a very interesting example of the influence of this species of music. "The last autumn I was walking with my children by moonlight—'How beautiful the moon rises, and shines red over the lake,' said one of them. Another instantly began singing the hymn—

'In still and cheerful glory  
She raises mild before us.'

and all joined in chorus. The last summer, at the approach of a storm, they often sung the hymn beginning—

'God thunders, but I nothing fear.

They selected, as appropriate to the marked divisions of time, the hymn which begins—

'The days that Heaven allows us here,  
How swiftly do they fly;'

and sung it frequently at the close of the week."

The visiter at Hofwyl may often hear them sing, in going or returning from their labours, especially at the unseasonable hours sometimes necessary for securing the harvest in this variable climate; and thus cheering their toils, and elevating their thoughts and feelings above the little inconveniences and hardships they endured. A number of commissioners who visited the establishment observe, that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Vehrli

himself, observes, that he has uniformly found, that in proportion as vocal music was improved, a kind and devotional spirit was promoted among his pupils.

In furnishing an amusement of this kind, we shall divert from others of a doubtful or injurious character. In giving young men such a means of innocent excitement, by music appropriate to their age and feelings, we diminish the temptation of resorting to stimulating liquors, and other questionable modes of producing cheerfulness. The editor has known and visited a village in Switzerland, where a set of drunken, disorderly young men were led, by the cultivation of vocal music among them, to an entire exterior reformation, which was regarded with as much surprise as the change in regard to temperance in our own country. He has seen them, when they met at a public house, resort to this method of raising their spirits, instead of drinking, and amuse themselves with singing songs and hymns adapted to improve the mind and elevate the heart, instead of the profane or indecent conversation or noisy clamor which is generally heard on such occasions.

But, aside from this benefit, music, of itself, has an effect which cannot be doubted, in softening and elevating the character. It diminishes the strength of the passions by keeping them, for a time at least, in a state of inaction. It counteracts them, by producing the opposite and softer feelings.

In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule; all must act together, and in obedience to a leader; and the habit acquired in one part of our pursuits necessarily affects others.

On all these accounts, vocal music has no small influence on school discipline. We were struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one and obedient to the other.

## SKETCH OF MILTON.

MILTON stood apart from all earthly things. He may be likened to that interpreter of the mysterious things of Providence, who sits in the bright circle of the sun: while Shakespeare resembles rather the spirit created by his own matchless imagination, which wanders over earth and sea, with power to subdue all minds and hearts by the influence of his magic spell. The poetry of Milton is accordingly solemn and dignified, as well becomes the moral sublimity of his character, and the sacredness of his awful theme. His mind appears to have been elevated by the glories revealed to his holy contemplation; and his inspiration is as much loftier than that of other poets, as his subject was superior to theirs. It is superfluous to say, that his moral influence is always pure: for how could it be otherwise with such a mind, always conversant with divine things, and filled with the sublimest thoughts? Yet it has been sometimes said, that the qualities with which he has endued that most wonderful of all poetical creations, the leader of the fallen angels, are too fearfully sublime to be regarded with the horror and aversion, which they ought naturally to inspire. He is indeed invested with many sublime attributes; the fierce energy, unbroken by despair—the unconquerable will, which not even the thunders of the Almighty can bend; but these qualities, though they may fill us with wonder and awe, are not attractive. His tenderness is only the bitterness of remorse, without end and hopeless; his self-devotion is only the result of wild ambition; and a dreadful retribution at length falls upon him, “according to his doom.” In this exhibition of character, there is undoubtedly vast intellectual power; but there is nothing redeeming, nothing which can win the soul to love. We dread the effect of those delineations where crime, from which nature recoils, is allied to qualities, with which we involuntarily sympathise; such portraits are of evil tendency, because though unnatural, they are still attractive; but great crime frequently supposes the existence of imposing traits of character, which may excite admiration, with-

out engaging sympathy. We are interested in Conrad, because his fierce and gloomy spirit is mastered by the passion which masters all; because in him it is deep and overwhelming, yet refined and pure—like the token, which restored the repenting Peri to Eden—the redeeming and expiatory virtue, which shows that the light of the soul, however darkened, is not extinguished altogether—and we do not ask, how purity and love can find their refuge in a pirate's bosom—we do not remember, that they could as hardly dwell there as Abdiel among the rebel host. Not so the ruined Archangel. In him all may be grand and imposing but all is dark, stern and relentless. If there be aught to admire, there is at least nothing to imitate. Through all the writings of Milton, there reign a loftiness and grandeur which seem to raise the soul to the standard of his own elevation. The finest minds have resorted to them for the rich treasures of eloquence and wisdom; and they might also find in them the more enduring treasures of piety and virtue.

## THOMSON AND COWPER.

THERE are few who do not love to contemplate the two great masters of descriptive English poetry, Thomson and Cowper; with whom we seem to converse with the intimacy of familiar friends, and almost to forget our veneration for the poets, in our love and admiration of the virtues of the men. Both had minds and hearts which were touched with the feelings of the beauty, and fitted to enjoy the influences of nature; and the poetry of both was elevated, if not inspired, by religious veneration of the great Author of the grand and beautiful. The view of Thomson was bold and wide; it comprehended the whole landscape; he delighted to wander by the mountain torrent, and in the winter's storm; and it seemed as if the volume of nature was open and present before him. It is not so with Cowper. His lowly spirit did not disdain the humblest thing that bore the impress of his Maker's hands; he looked with as keen an eye of curiosity and

admiration upon the meanest flower of the valley as upon the wide expanse, glittering in the pure brilliancy of a winter's evening, or bright with the dazzling glory of the summer noon. He made the voice of instruction issue from the most familiar things, and invested them with beauty, hourly seen, but never felt before; and he painted them all with the pure and delightful coloring of simplicity and truth.

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### CIRCLE OF THE SCIENCES WITH SUITABLE REFLECTIONS.

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ASTRONOMICAL SKETCHES.—NO. XI.—THE MOON.

THE Moon has an apparent daily motion from east to west, like all the other heavenly bodies; (this apparent motion is caused by the rotation of the earth from west to east) a progressive motion from west to east, advancing through the twelve signs of the zodiac in about 29 days, 12 hours; and a rotation upon her axis, which is completed in the same time as her revolution round the Earth.

The motion of the Moon in her orbit is very unequal. Sometimes she moves faster than the Earth, at other times slower. In some parts of her orbit she is behind the Earth, at others times she is before the earth; but at the conjunction, and opposition, she is in the same part of the heavens as seen from the Sun.

The Moon's absolute motion from her change to the first quarter is so much slower than the Earth's that she falls 24,000 miles behind the Earth at her first quarter. From her first quarter to her opposition, her motion is gradually increased, having regained what she lost in her first quarter. From her opposition to the beginning of her last quarter, her motion continues accelerated so that she is advanced as far before the Earth as she was behind it at her first quarter, namely, 24,000 miles, which is equal to the semi-diameter of her orbit. But from the beginning of her last quarter to her conjunction with the Sun, her motion is so retarded, that she loses as much with respect to the Earth, as is equal to her distance from it. From these remarks it appears



that the absolute motion of the moon is slower than the motion of the Earth, from the beginning of her last quarter to the end of her first, and swifter than the Earth's, from the beginning of her second quarter to the end of her third, her path being less curved than the Earth's in the former case, and more in the latter. The curve, in both cases, is always bent, or concave, toward the Sun.

Although the moon moves round the Earth upward of twelve times in one year, and round the Sun in the same time, yet her real path in the heavens differs very little from the path of the Earth. Both paths, indeed, are so very similar in their curve toward the Sun, that the difference in their form, to an eye which could view both orbits, could not be noticed. The distance of the Earth from the Sun is 95,000,000 miles, and of the Moon from the Earth 240,000, which is only in the proportion of one mile to 3,900, or one inch to 110 yards. A difference too minute to be perceived.

The moon is invisible at her conjunction with the Sun, having her whole enlightened disk turned from the Earth. A few days after her conjunction, she is seen in the west in the form of a beautiful crescent. In this stage of her revolution, she appears the most beautiful object in the heavens when viewed through a telescope. During seven or eight days she increases in size, until she reaches her first quarter; and continuing still more to increase, she at length comes in opposition to the Sun; when, her whole illuminated hemisphere being turned toward the Earth, she is called the full Moon. From the full she gradually decreases, and daily rises later after sunset; and in the course of seven or eight days she finishes her third quarter, when she is seen with her convex side toward the east, and her dark limb toward the west; the line which separates between the bright and dark parts being without any curve. After this she continues to decrease in brightness until her conjunction with the Sun; when she is again invisible, having her whole illuminated disk again turned from the Earth.

Beside the apparent diurnal motion of the Moon

from east to west, she has an absolute motion from west to east, at the rate of thirteen degrees in twenty-four hours. If the moon is seen on any night in conjunction with any fixed star, she will appear the following night to have receded from that star thirteen degrees eastward, on the second night twenty-six degrees, and on the third night thirty-nine degrees; and at the end of twenty-seven days, seven hours, forty-three minutes, eleven seconds, she will have returned to the same point of the heavens, or will be in conjunction with the same star. Since the Moon, while she appears to move daily round the earth from east to west, advances in reality through thirteen degrees in her orbit, from west to east, the time of her rising, southing, and setting, must be later every rotation of the Earth upon its axis, or every day or night. This difference is nearly fifty minutes every day, at or near the equator. The greatest difference observed between the time of the rising and setting of the Moon at London, upon any two successive nights, amounts to one hour and seventeen minutes, which happens at the period of the vernal full Moon; and the least difference is seventeen minutes, which happens at the period of the autumnal full Moon.

PHILIP GARRETT.

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#### REFLECTED HAPPINESS.

To a man who possesses a good heart there can be nothing more pleasing than the consciousness of giving pleasure to others. The luxury of doing good is a most exquisite, as well as a most innocent, luxury to him whose feelings and affections are such as make a man capable of enjoying, as well as bestowing happiness.

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#### FEMALE MODESTY.

MODESTY, in a young female, is the flower of a tender shrub, which is the promise of excellent fruits. To destroy it is to destroy the germ of a thousand virtues, to destroy the hope of society, to commit an outrage against nature. The air of the world is a burning breath that every day blasts this precious flower.



## CARAVAN IN THE DESERT.

**CARAVAN or KARAVAN**—A Persian word used to denote large companies which travel together in the Levant and in Africa, for the sake of security from robbers, having in view principally, trade or pilgrimages. Such a company often has more than a thousand camels to carry their baggage and their goods. These walk in single file, so that the line is often a mile long. On account of the excessive heat, they travel, mostly, in the morning. As every Mahomedan is *obliged* to visit the tomb of Mahommed, once at least, during his life, caravans of pilgrims go to Mecca, every year from various places of meeting. The leader of such a caravan to Mecca, who carries with him some cannon, for protection, is called *Emir Adeg*. Trading caravans choose

one of their own number for a leader, whom they call *Caravan-Baschi*. Much information on the subject of caravans, is to be found in the travels of Niebuhr, who made many journeys with them, and describes them, as well known, minutely, and faithfully.

A more particular account will be given of the caravans of the east, when we come to treat on the natural history of the camel.

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### NATURAL HISTORY.

#### GROUP OF AFRICAN ANIMALS.

(Continued from page 358.)

WE now arrive at the pachydermatous, or thick skinned animals, corresponding to the order *BELLUE* of Linnæus. In this division are included the elephant, the tapir, the rhinoceros, the hyrax, or Cape marmot, the pecaris, the babyroussa, the wild boar, the African boar, the hippopotamus, and the horse.

The most gigantic of all living terrestrial animals, the elephant, combines superhuman strength with almost human wisdom, in a manner otherwise unequalled among the brute creation. Many instances are on record of its retentive memory, its grateful and affectionate disposition, and its general intelligence as a discriminating, if not reflecting creature. From the earliest ages its stupendous size, and unexampled sagacity, have formed a theme of wonder and admiration to mankind. Elephants in the wild state are gregarious and herbivorous. They are naturally averse to the extremes of heat and cold; and, although inhabitants of some of the most sultry regions of the earth, they shelter themselves from the overpowering heat of the mid-day sun in the comparative coolness of those umbrageous forests which, both in Africa and Asia, are their chosen places of abode.

Second in size, though widely distant in sense, is the rhinoceros, an animal of a sour and stubborn disposition, and in every way less trustworthy than the elephant. Of this genus there are several species, two of which (if *R. Burchellii* is entitled to specific distinction)

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\* For Engraving see Repository, vol. 1, page 355.

inhabit Africa. The others are native to India, and the great islands of Java and Sumatra. The African species (*R. Africanus*) is armed with a couple of horns; its coat is not distinguished by voluminous folds, and it wants the incisive teeth. The sense of sight is said to be rather defective in the rhinoceros: those of smell and hearing are acute.

Another animal, characteristic of, though not entirely peculiar to Africa, is the hyrax or Cape marmot. This species is supposed by some biblical annotators to be the *cony* of the Scriptures. It inhabits the rocky territories of many parts of Africa, and occurs, with little variation in its external aspect, in Syria. With the exception of the horns, it bears a strong resemblance to a rhinoceros in miniature.

The Ethiopian hog (*Phaschochærus Africanus*) is a fierce and savage animal, allied to the wild boar in its habits, but distinguished by a pair of large lobes or wattles placed beneath the eyes. The tusks of the upper jaw bend upward in a semi-circular manner toward the forehead. When attacked, it is apt to become furious, and, rushing on its adversary with great force and swiftness, inflicts the most desperate, and sometimes fatal wounds. It inhabits a wide extent of country along the western side of Africa, from Senegal to the Cape; and it also occurs specifically the same in Ethiopia. A few species of this genus has been recently discovered in the north of Africa, by M. Ruppell. It is named *Phaschochærus barbatus*. The ascertainment of the latter animal is a proof, among many others which might be adduced, of the impropriety of denominating a species from the continent which it inhabits. Few species are so isolated in the animal kingdom as to exist alone over a great tract of country, without claiming kindred with any other; and we may fairly infer, *a priori*, that when one of a genus is discovered, a second or a third will ere long make its appearance. When this happens, such specific names as *Africanus*, *Americanus*, &c. cease to be of a discriminating or exclusive nature, and consequently lose their value.

Next to the elephant and rhinoceros, perhaps the

most bulky land animal with which naturalists are acquainted, is the hippopotamus, or river horse. It is peculiar to Africa, and inhabits the fresh waters of that continent. It formerly existed in Lower Egypt, but has long since disappeared from that district. Mr. Bruce makes mention of hippopotami as existing in the lake Tzana, exceeding twenty feet in length. It would be hard to limit the growth of this naturally gigantic species; but the largest ever killed by Colonel Gordon, an experienced hippopotamist, did not exceed eleven feet eight inches. Mr. Desmoulins regards the species of Senegal as differing from those of the more southern parts of Africa. These animals are chiefly valuable on account of their ivory tusks, which, being harder than those of the elephants, and not so subject to turn yellow, are much esteemed by dentists. Their hides are formed into bucklers by several of the African tribes.

The aspect of the zebra is too familiarly known to require description. It is one of the most fancifully adorned of all known quadrupeds; but the beauty of its external appearance is its chief merit, as its disposition is wayward and capricious in the extreme. With the exception of one or two instances, in which persevering individuals have succeeded in subduing the stubbornness of its nature, it has not been rendered subservient to the purposes of the human race. It is a mountain-animal, called *dauw* by the Hottentots, and is scarcely ever seen on plains.

The zebra of the plains, although only recently characterized as a distinct kind, is in fact a better known and more abundant species than the other. It is chiefly distinguished by the want of rings upon the legs. "I stopped," says Mr. Burchell, "to examine these zebras with my pocket telescope: they were the most beautifully marked animals I had ever seen; their clean sleek limbs glittered in the sun, and the brightness and regularity of their striped coat presented a picture of extraordinary beauty, in which probably they are not surpassed by any quadruped with which we are at present acquainted. It is indeed equalled in this particular by the *dauw*, whose

stripes are more defined and regular, but which do not offer to the eye so lively a coloring."

The quagga is more nearly allied to the zebra of the plains than to that of the mountains. It lives in troops in the neighborhood of the Cape, and, in common with the zebra, is frequently found in company with ostriches. The wary disposition of these birds, and their great quickness of sight, are supposed to be serviceable to the congregated group in warning them of the approach of their enemies.

Very few animals of the deer kind, properly so called, are found in Africa. The red deer, however (*Cervus elaphus*), one of the noblest of the tribe, and the most stately of all the wild animals still indigenous to Britain, occurs in some of its northern quarters. But these it is not improbable were imported, at some unknown period, from Europe.

Before proceeding to the more abundant family of the antelopes, of which Africa is the great emporium, we shall mention, as a species entirely peculiar to this continent, the giraffe, or camelopard, the tallest, and in every other respect, one of the most singular of quadrupeds. Its appearance is too familiar to our readers to require description. We shall merely state that it is a timid and gentle animal, feeding principally on the leaves of trees, (especially those of the genus *Mimosa*), and inhabiting the plains of Central and Southern Africa. Its gait, or mode of progression, is described as extraordinary by Mr. Lichtenstein. "We had scarcely travelled an hour when the Hottentots called our attention to some object on a hill not far off on the left hand, which seemed to move. The head of something appeared almost immediately after, feeding on the other side of the hill, and it was concluded that it must be that of a very large animal. This was confirmed, when after going scarcely a hundred steps farther, two tall, swan-necked giraffes stood almost directly before us. Our transports were indescribable, particularly as the creatures themselves did not perceive us, and therefore gave us full time to examine them, and to prepare for an earnest and serious chase. The one was smaller

and of a paler color than the other, which Vischer immediately pronounced to be a colt, the child of the larger. Our horses were saddled, and our guns loaded in an instant, when the chace commenced. Since all the wild animals of Africa run against the wind, so that we were pretty well assured which way the course of these objects of our ardent wishes would be directed, Vischer, as the most experienced hunter, separated himself from us, and by a circuit took the animals in front, that he might stop their way, while I was to attack them in the rear. I had almost got within shot of them when they perceived me, and began to fly in the direction we expected. But their flight was so beyond all idea extraordinary, that, between laughter, astonishment, and delight, I almost forgot my designs upon the harmless creature's lives. From the extravagant disproportion between the height of the fore to that of the hinder parts, and of the height to the length of the animal, great obstacles are presented to its moving with any degree of swiftness."

Camelopards were known to the Romans, and were exhibited in the Circæan Games by Cæsar the dictator. The emperor Gordian afterward exhibited ten at a single show; and tolerably accurate figures of this animal, both in a browsing and grazing attitude, have been handed down by the Prænestine pavement.

*(To be continued.)*

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## EXAMPLES FROM HISTORY.

### ANGER.

Make no friendship with an angry man; and with a furious man thou shalt not go; lest thou learn his ways, and get a snare to thy soul.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity; indeed, they are so much alike, that they sometimes cannot be distinguished; and their effects are often equally fatal. The first step to moderation is to perceive that we are falling into a passion. It is much easier wholly to prevent ourselves from falling into a passion, than to keep it within just bounds; that



which few can moderate, almost any body can prevent. Envy and wrath shorten life ; and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable. Who overcomes his passion, overcomes his strongest enemy. If we do not subdue our anger, it will subdue us. A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

#### EXAMPLES.

AUGUSTUS, who was prone to anger, received the following lesson from Athenodorus the philosopher :—that so soon as he should feel the first emotions toward anger he should repeat deliberately all the letters of the alphabet ; for that anger was easily prevented, but not so easily subdued. To repress anger, is a good method to turn the injury into a jest. Socrates having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous fellow, and his friends wondering at his patience, “ What,” said he, “ if an ass should kick me, must I call him before a judge ?” Being attacked with opprobrious language, he calmly observed, that the man was not yet taught to speak respectfully.

CÆSAR having found a collection of letters written by his enemies to Pompey, burnt them without reading : “ For,” said he, “ though I am upon my guard against anger, yet it is safer to remove its cause.”

ANTIGONUS, King of Syria, hearing two of his soldiers reviling him behind his tent, “ Gentlemen,” said he, opening the curtain, “ remove to a greater distance, for your king hears you.”

A FARMER, who had stepped into his field to mend a gap in a fence, found at his return the cradle, where he had left his only child asleep, turned upside down, the clothes all bloody, and his dog lying in the same place, besmeared also with blood. Convinced by the sight that the creature had destroyed the child, he dashed out

its brains with the hatchet in his hand ; then turning up the cradle, he found the child unhurt, and an enormous serpent laying dead upon the floor, killed by that faithful dog which he had put to death in blind passion.

FIELD MARSHAL TURENNE, being in great want of provisions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marshal de la Ferte, under whose government that town was ; who being highly disoblged by what was done to his town without his authority, insisted to have the troops instantly dislodged. Some time thereafter, La Ferte, seeing a soldier of Turenne's guards out of his place, beat him severely. The soldier, all bloody, complaining to his general, was instantly sent back to La Ferte with the following compliment : " That Turenne was much concerned to find his soldier had failed in his respect to him, and begged the soldier might be punished as he thought proper." The whole army was astonished ; and La Ferte himself, being surprised, cried out, " What ! is this man to be always wise, and I always a fool ?"

CLYTUS, was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself. He had saved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province ; but he could not flatter, and detesting the effeminacy of the Persians, at a feast with the king he spake with the liberty of a Macedonian. Alexander transported with anger slew him with his own hands ; though when his heat was over, he was with difficulty restrained from killing himself for that fault which his sudden fury had excited him to commit.

HEROD, the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would be sorry, and repent of the folly and injuries he had done when anger had clouded his understanding, and soon after commit the same outrages, so that none about him were sure of their lives a moment.

L'ALVIANO, General of the Venetian armies, was taken prisoner by the troops of Louis XII. and brought before him. The king treated him with his usual humanity and politeness, to which the indignant captive did not make the proper return, but behaved with great insolence. Louis contented himself with sending him to the quarters where the prisoners were kept, saying to his attendants, "I have done right to send Alviano away. I might have put myself in a passion with him, for which I should have been very sorry. I have conquered him, I should learn to conquer myself."

WHEN Catherine de Medicis one day overheard some of the soldiers abusing her extremely, the Cardinal of Lorraine said he would order them immediately to be hung. "By no means," exclaimed the princess, "I wish posterity to know, that a woman, a queen, and an Italian, has once in her life got the better of her anger."

THE Duke of Marlborough possessed great command of temper, and never permitted it to be ruffled by little things, in which even the greatest men have been occasionally found unguarded. As he was one day riding with Commissary Marriot, it began to rain, and he called to his servant for his cloak. The servant not bringing it immediately, he called for it again. The servant being embarrassed with the straps and buckles, did not come up to him. At last, it raining very hard, the duke called to him again, and asked him what he was about that he did not bring his cloak. "You must stay, Sir," grumbles the fellow, "if it rains cats and dogs, until I can get at it." The Duke turned round to Marriot, and said, very coolly, "Now I would not be of that fellow's temper for the whole world."

Two gentlemen were riding together, one of whom, who was very choleric, happened to be mounted on a high mettled horse. The horse grew a little troublesome, at which the rider became very angry, and whipped and spurred him with great fury. The horse, almost as wrong-headed as his master, returned his treatment by kicking and plunging. The companion concerned for the danger, and ashamed of the folly of his friend, said to him coolly, "Be quiet, be quiet, and show yourself the wiser creature of the two."

**THE SOLDIER AND HIS BIBLE.**

IN the January number of the Wesleyan Methodist Magazine, for the present year, we find the following interesting article, by Rev. William Ash, of Whitby.

SAMUEL PROCTOR is a useful class-leader, in Gainsborough circuit. His father was a member of society; the son was trained up in the use of religious ordinances, and in early life became a subject of divine influence. He afterward enlisted as a soldier, in the first regiment of foot guards, and was made a grenadier. Notwithstanding this, the impressions made upon his mind continued; and the fear of the Lord, as a guardian angel, attended him through the changing scenes of life. There were a few persons in the regiment who met for pious and devotional exercises; he cast in his lot among them, and met in the classes, one of which was under the direction of Sergeant Wood. He took part in the struggle on the plains of Waterloo, in the year 1815, and always carried a small bible in one pocket, and his hymn book in the other. On the evening of June 16th, in the tremendous conflict just mentioned, his regiment was ordered to dislodge the French from a wood, of which they had taken possession, and from which they annoyed the Allied army. While thus engaged, he was thrown a distance of four or five yards by a force on his hip, for which he could not account at the time; but when he came to examine his bible, he saw, with overwhelming gratitude to the Preserver of his life, what it was that had driven him. A musket-ball had struck his hip where the bible rested in his pocket, and penetrated nearly half through that sacred book. All who saw the ball said it would undoubtedly have killed him, had it not been for the bible, which served as a shield. The bible is kept as a sacred deposit, and is laid up in his house, like the sword of Goliath in the tabernacle. I examined it with peculiar interest, and while I held it in my hand, "That Bible," said he, "has twice saved me instrumentally, from darkness and condemnation; and from the shot of the French at the battle of Waterloo. It was the first bible I had of my own, and I shall keep it as long as I live."

## A FUTURE STATE.

REVELATION declares that we are to live hereafter in a state differing considerably from that in which we live here. Now the constitution of nature in a manner says so too. For do we not see birds let loose from the prison of the shell and launched into a new and noble state of existence? insects extricated at length from their cumbrous and unsightly tenement, and then permitted to unfold their beauties to the sun? seeds rotting in the earth, with death, and clothed with luxuriant apparel? Is not our own solid flesh perpetually thawing and restoring itself, so that the numerical particles of which it once consisted have by degrees dropped away, leaving, meanwhile, the faculties of the soul unimpaired, and its consciousness uninterrupted for a moment? Is not the eye a telescope, and the hand a vice, and the arm a lever, and the wrist a hinge, and the leg a crutch, and the stomach a laboratory, and the whole frame but a case of beautiful instruments, which may accordingly be destroyed without the destruction of the agent that wields them? Nay, cannot that agent, when once master of its craft, work without the tools, and are not its perceptions in a *dream* as vivid as when every organ of sense is actively employed in ministering to its wants? What though the silver chord be loosed, and the golden bowl broken, and the pitcher broken at the well, and the wheel broken at the cistern; still may not the immortal artist itself have quitted the ruptured machinery, and retired to the country from whence it came? What though the approach of death seems, by degrees, to enfeeble, at last to suspend the powers of the mind, will not the constitution of nature bid us to be of good cheer, seeing that the approach of *sleep* does the same? Of sleep, which, instead of paralyzing the functions of the man, is actually their

———"second course,  
Chief nourisher in life's feast."

And if, in some instances, death does lie heavy on the trembling spirit, in how many others does it seem

to be only cutting the chords that bound it to earth, exonerating it of a weight that sunk it—so that agreeably to a notion too universal to be altogether groundless, at the eve of its departure it should appear,

—— ‘to attain  
To something of prophetic strain?’

Here, then, the constitution of nature and the voice of revelation conspire to teach the same great truth, ‘*non omnis moriar.*’

### INSPIRATION OF ASTRONOMY.

THERE are several recorded instances of the powerful effect which the study of astronomy has produced upon the human mind. Dr. Rittenhouse, of Pennsylvania, after he had calculated the transit of Venus, which was to happen June 3d, 1769, was appointed, at Philadelphia, with others, to repair to the township of Norriston, and there to observe this planet until its passage over the sun’s disc should verify the correctness of his calculations. This occurrence had never been witnessed but twice before by any inhabitant of our earth, and was never to be again seen by any person then living. A phenomenon so rare, and so important in its bearings upon astronomical science, was indeed well calculated to agitate the soul of one so alive as he was to the great truths of nature. The day arrived, and there was no cloud on the horizon. The observers, in silence and trembling anxiety, waited for the predicted moment of observation. It came—and in the instant of contact, an emotion of joy so powerful was excited in the bosom of Mr. Rittenhouse, that he fainted. Sir Isaac Newton, after he had advanced so far in his mathematical proof of one of his great astronomical doctrines, to see that the result was to be triumphant, was so affected in view of the momentous truth which he was about to demonstrate, that he was unable to proceed, and begged one of his companions in study to relieve him, and carry out the calculation. The instructions, which the heavens give, are not confined to scholars; but they are

imparted to the peasant and to the savage. The pious shepherd often feels a sudden expansion of mind, while attempting to form an idea of that power, which spread out and adorned the heavens with so many worlds of light.

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DEAF AND DUMB.

To enter the world without a welcome—to leave it without an adieu—to suffer and to be unable to communicate your suffering—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to be shut out of life—to carry within your bosom the buried seeds of happiness which is never to grow, of intellect which is never to germinate—to find even your presence afflictive, and not to know whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one exhilarating thought—without one idea of the present—without one hope of the future—Oh! what a cloud of wretchedness covers, surrounds, and overwhelms such a deplorable victim of sorrow.

Now to throw over such a benighted being the sweet rays of intelligence—to open the intellect, and let it gush forth in streams of light and joy—to rouse the affections that they may know and love God, the giver of all things, merciful in his chastisements—to enlighten the soul, that it may see its origin and its destiny—to cause the lips to smile, although they cannot speak—the eye to glisten with other emotions than those of sorrow—and the mind to understand, although it cannot hear!—Oh! what a beautiful supplement to the benevolence of Heaven!

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EARLY RISING.

THERE is nothing that contributes more to the maintenance of health and elasticity of muscle, than early rising. To breathe the fresh air of the morning before the freshness of the dew has passed, not only tends to a joyous lightness of spirits, but imparts to the animal

powers a tone that nothing else can produce. The late riser, after lying in a close room for hours, comes down to his breakfast with his senses benumbed from the effects of his slumbers, and partakes of his repast more as a thing of course than in obedience to the demands of nature, and when he has finished his meal, goes forth to business oppressed with lassitude and want of general energy. The early riser, on the contrary, so soon as the quantity of rest which the body requires has been indulged in, comes forth in the early morning, when every thing breathes freshness. The flowers, as if invigorated by the dews of the preceding night, exhale their most delicious perfume, and glitter in their richest hues. Animated nature awakens in obedience to the calls of the god of day, and the beasts of the field go forth to enjoy the verdure whilst moist and untouched by the glowing kisses of the sun. There is a sprightliness upon the face of creation that infuses itself imperceptibly into his feelings, and enables him to enter on his daily duties with animation and confidence. When he goes to his first meal, it is not with carelessness or loathing, but with appetite and relish; the body calls for it, and the organs, ready to receive, draw from it nourishment, which in their turn they transmit to every part of the system. The muscular fibres are braced up, and instead of lassitude or weariness, there is a sensation of activity throughout the system. But independently of the healthfulness produced by early rising, those who practice it not only experience the earliest beauties of the day when creation, unwrapping itself from the sable mantle of night, stands forth arrayed in charms of a new being, but they add much to the term of their active existence. Sleep is the counterfeit of death; our energies lulled into a state of inactivity, we lie insensible, whilst time, hurrying onward, bears us to the portals of eternity. It is a fact worthy of notice, but which few attend to, that he who sleeps eight hours out of four and twenty, is cut off from the great end of being useful to his fellow-men for one third of his time of life, and that every moment rescued from the state of oblivion, is so much added to our mortal existence.



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**POETRY.**

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**THE ORPHAN GIRL.**

I HAVE no mother! for she died  
When I was very young:  
But her memory still, around my heart,  
Like morning mists has hung.

They tell me of an angel form  
That watched me while I slept,  
And of a soft and gentle hand  
That wiped the tears I wept.

And that same hand that held my own  
When I began to walk,  
And the joy that sparkled in her eyes  
When first I tried to talk—

For they say the mother's heart is pleased  
When infant charms expand—  
I wonder if she thinks of me  
In that bright, happy land:

For I know she is in heaven now—  
That holy place of rest—  
For she was always good to me,  
And the good alone are blest.

I remember, too, when I was ill,  
She kissed my burning brow;  
And the tear that fell upon my cheek—  
I think I feel it now.

And I have still some little books  
She learned me how to spell;  
And the chiding, or the kiss she gave,  
I still remember well.

And then she used to kneel with me,  
And teach me how to pray,  
And raise my little hands to heaven,  
And tell me what to say.

O, mother! mother! in my heart  
Thy image still shall be,  
And I will hope in heaven at last  
That I may meet with thee.

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**THE SPIRIT OF THE SPRING.**

SPIRIT of the shower,  
Of the sunshine and the breeze,  
Of the long, long twilight hour,  
Of the bud and opening flower:  
My soul delighted sees

powers a tone that nothing else can produce. The late riser, after lying in a close room for hours, comes down to his breakfast with his senses benumbed from the effects of his slumbers, and partakes of his repast more as a thing of course than in obedience to the demands of nature, and when he has finished his meal, goes forth to business oppressed with lassitude and want of general energy. The early riser, on the contrary, so soon as the quantity of rest which the body requires has been indulged in, comes forth in the early morning, when every thing breathes freshness. The flowers, as if invigorated by the dews of the preceding night, exhale their most delicious perfume, and glitter in their richest hues. Animated nature awakens in obedience to the calls of the god of day, and the beasts of the field go forth to enjoy the verdure whilst moist and untouched by the glowing kisses of the sun. There is a sprightliness upon the face of creation that infuses itself imperceptibly into his feelings, and enables him to enter on his daily duties with animation and confidence. When he goes to his first meal, it is not with carelessness or loathing, but with appetite and relish; the body calls for it, and the organs, ready to receive, draw from it nourishment, which in their turn they transmit to every part of the system. The muscular fibres are braced up, and instead of lassitude or weariness, there is a sensation of activity throughout the system. But independently of the healthfulness produced by early rising, those who practice it not only experience the earliest beauties of the day when creation, unwrapping itself from the sable mantle of night, stands forth arrayed in charms of a new being, but they add much to the term of their active existence. Sleep is the counterfeit of death; our energies lulled into a state of inactivity, we lie insensible, whilst time, hurrying onward, bears us to the portals of eternity. It is a fact worthy of notice, but which few attend to, that he who sleeps eight hours out of four and twenty, is cut off from the great end of being useful to his fellow-men for one third of his time of life, and that every moment rescued from the state of oblivion, is so much added to our mortal existence.

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Spirit of the shower,  
Of the sunshine and the breeze,  
Of the long, long twilight hour,  
Of the bud and opening flower:  
My soul delighted sees

Stern winter's robe of gray,  
 Beneath thy balmy sigh,  
 Like mist-wreaths melt away,  
 When the rosy laughing day  
 Lifts up his golden eye.

Spirit of ethereal birth!  
 Thy azure banner floats,  
 In lucid folds o'er air and earth,  
 While budding woods pour forth their mirth,  
 In rapture breathing notes.  
 I see upon the fleecy cloud  
 The spreading of thy wings;  
 The hills and vales rejoice aloud,  
 And Nature starting from her shroud,  
 To meet her bridegroom springs.

Spirit of the rainbow zone,  
 Of the fresh and breezy morn,  
 Spirit of climes where joy alone,  
 For ever hovers round thy throne,  
 On wings of light upborne:  
 Eternal youth is in thy train,  
 With rapture-beaming eyes,  
 And beauty with her magic chain,  
 And hope, that laughs at present pain,  
 Points up to cloudless skies.

Spirit of love—of life and light,  
 Each year we hail thy birth;  
 The day-star from the grave of night,  
 That sets to rise in skies more bright,  
 To bless the sons of earth.  
 With leaf, and bud, and blushing flower,  
 Still deck the barren sod;  
 In thee we trace a higher power,  
 In thee we claim a brighter dower,  
 The day-spring of our God.

#### PLACES OF WORSHIP.

A STAR that shines dependent upon star  
 Is to the sky while we look up in love;  
 As to the deep fair ships, which, though they move,  
 Seem fixed to eyes that watch them from afar;  
 As to the sandy desert fountains are,  
 With palm groves shaded at wide intervals,  
 Whose fruit around the sun-burnt native falls,  
 Of roving tired or desultory war:  
 Such to our country are her Christian fanes  
 Each linked to each for kindred services;  
 Her spires, her steeple-towers with glittering vanes  
 Far kenned; her chapels lurking among trees,  
 Where a few villagers, on bending knees,  
 Find solace which a busy world disdain.

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